CENSUS 2022
YOUR SCHOOLS, YOUR STORIES

Approach to Census 2022: Guiding Research Principles

TDSB Research & Development, 2022

tdsb census 2022

TITLE: Approach to Census 2022: Guiding Research Principles

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About this Document

The Toronto District School Board's (TDSB) Research and Development Department will implement the fourth iteration of its Student Census in 2022, where students in grades four to twelve will complete the census themselves, while parents/guardians will complete the census for students in kindergarten to grade three. Prior to starting the planning for this iteration of the Census, the TDSB Census teams spent over a year developing a theoretical framework to help guide this research. This framework is rooted in anti-racist, anti-oppressive, anti-colonial, and community-based participatory research methods. The framework was created based on many months of review of scholarly research, literature, and consultation with TDSB communities. This document was also extensively peer reviewed by a number of academic and community experts. It highlights the guiding research approach informing the next Census. While this document primarily speaks to the Student Census, the overarching research principles also inform research processes impacting the Staff Census.

Student Census and Identity-Based Data

The Student Census is a confidential and voluntary survey that asks students important questions about identity and school experiences. By gathering identity-based data through the Student Census every 4-5 years, the TDSB is able to determine what is working well, where change is required, and where support should be focused to help students thrive. Since 2006, TDSB schools have been collecting identity-based data through the Student Census to identify and remove systemic barriers which may limit student achievement and well-being. Since 2018, this work has been encouraged for all school boards in Ontario under the Provincial Anti-Racism Act. In 2023, this work will be mandated for all school boards.

Identity-based data can help highlight how mindsets, systems, and **structures** have historically created and maintained educational inequities; a large part of the change that needs to happen focuses on amplifying ways in which educators, researchers, and system leaders need to (un)learn about themselves in relation to students. These data can be instrumental in highlighting the various forms of systemic oppression and complex issues of human rights that impact students and families. For example, some forms of systemic oppression that can impact students in the TDSB include but are not limited to: **ableism, anti-Asian racism, anti-Black racism, anti-Indigenous racism, anti-Palestinian racism, antisemitism, anti-Sikh hate, biphobia, cissexism, homophobia, Islamophobia / anti-Muslim hate or racism, transphobia**, and all other issues of oppression and human rights as they might exist on the basis of caste, class, creed, gender identity, gender expression, race, religion, and sexual orientation, among others. These forms of oppression can work in isolation, or overlap and intersect with each other. Acting on these data can enable the Board to develop enriching learning and working environments for everyone.

What is Identity-Based Data?

Identity-based data collection in the TDSB can involve collection and analysis of socio-demographic information such as race, ethnicity, disability, sexual orientation, gender identity, gender expression, and other such identity-based markers as identified in documents like the *Ontario Human Rights Code* and the *Data Standards for the Identification and Monitoring of Systemic Racism*. In 2023, this type of data collection will be mandated for all school boards in Ontario under the Provincial *Anti-Racism Act*. Identity-based data collection can help educational institutions to a) Address disproportionality of educational experiences and opportunities within specific student groups; b) Implement action plans to improve educational outcomes for all learners; and c) Develop strategies to better address systemic marginalization.

History of the Student Census

Collection of identity-based data in the TDSB dates back to the 1970s as part of the former Toronto Board of Education (TBE; See more: Deosaran & Wright, 1976; Wright, 1970). Identity-based data collection efforts at the TBE were first undertaken in response to community and trustee concerns about issues like overrepresentation of Black and other historically marginalized students in special education and other discriminatory practices like academic streaming[1] (James & Turner, 2017). The data collection was paused during the amalgamation of school boards in 1998, but resumed in the form of the current TDSB Student Census surveys starting in 2006. Each new round of surveys over the last few decades has witnessed an expanded scope, adding additional questions on student identity including race, ethnicity, gender identity, sexual orientation, and more, to questions about student experiences such as school climate, sense of belonging, safety, self-perceived abilities, health and well-being, and post-secondary plans. (TDSB, 2018b).

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[1] Streaming is a form of institutionalized practice that can work to push racialized, recent immigrant, and students experiencing socioeconomic precarity in programmes with less academic curricula (i.e., Black youth have spoken about experiences such as being discouraged from taking academic courses in high school which would lead to university pathways (James & Turner, 2017; See Clanfield et. al., 2014. for other examples of streaming). Streaming works to deny youth access to key educational opportunities, undermine their self-esteem or school engagement, and to perpetuate various stereotypes about their (in)abilities, leading to lower expectations, poor educational outcomes, and the reproduction of opportunity gaps (Dei, 1997; Solomon, 1992).

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History of Identity-Based Data Collection in the TDSB

1960s Community groups and old Toronto Board of Education (TBE) trustees concerned about issues of streaming and special education among the disadvantaged groups of students

1970s First Every Secondary Student Survey (ESS) administered with collection of information on students' program placement as well as identity-based data (i.e., country of birth, mother tongue, family structure, and parental occupation).

1980s Based on the advice of *Sub-Committee on Race Relations* regarding unequal outcomes for Black students, race question added to the ESS and survey results linked with system data to identify achievement gaps.

1990s Commitment to administering the ESS every 5 years, with expanded identity-based content and student perceptions until amalgamation of school boards in 1998.

2000s Introduction of the Student & Parent Census in response to a 2004 Board motion [1]. The motion was due in part to a Human Rights Tribunal settlement, where the newly amalgamated TDSB was obliged to collect data on suspensions and expulsions to determine the impact of the provincial zero tolerance approach to school discipline on select demographic groups (James & Turner, 2017, "Towards race equity in education...").

2010s Involvement in supporting identity-based data collection across the province, consulting with other Boards, and building on our own professional development/learning.

[1] Motion was to: "Identify the factors within the school system that may inhibit student achievement..." and to collect system-wide data, including but not limited to, "gender, race, ethnicity, mother tongue, income and place of residence...in order to understand the demographic backgrounds and the needs of the students..."

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Research Framework

Key Theories Informing our Research Approach

Theory-based research provides an overall paradigm or framework to anchor the entire research process. It offers a lens to support how we know what is real, how we come to have and gain knowledge, and whose or what knowledge we seek and value (Wilson, 2008). Bettina Love explains:

> "Theory helps explain and examine our reality and our students' realities…Theory does not solve issues–only action and solidarity can do that–but theory gives you language to fight, knowledge to stand on, and a humbling reality of what intersectional social justice is up against. Theory lets us size up our opponent, systemic injustice. Theory is a practical guide to understanding injustice historically, the needs of people, and where collective power lives within groups of people." (2019, p. 132)

The theories explored below were adopted because they underscore the centrality of **colonialism**, **oppression**, and **racism** in school boards and serve as tools for better understanding how to work towards social justice. The TDSB Census teams will strive to use the following key theories and methods to guide its research:

- Anti-colonial and decolonial theory,
- Anti-oppression theory,
- Anti-racist and critical race theory,
- Community-based and participatory action research methods,
- QuantCrit or quantitative critical race theory.

Anti-Colonial and Decolonial Theory

Anti-colonialism theorizes the nature and extent of social domination, and particularly, how the relations of power are framed using race, capitalism, patriarchy, and neoliberalism to establish a dominant-subordinate connection (Dei & Kempf, 2006). While education research can help uncover how schooling experiences around school belonging, safety, academic achievement, suspensions, and other factors, can vary for different identity-groups, it is important to contextualize how forces like colonialism worked to shape the data to be the way they are. In Canada, colonization "took the form of settler colonialism, where European settlers settled permanently on Indigenous Lands and aggressively seized those Lands from Indigenous people" (TDSB, 2020). **Decolonization** must bring about the repatriation of Indigenous Land and life which was unjustly stolen and harmed by settler-colonial states. Decolonizing praxis actively engages with colonial relations of **power** and **privilege** in order to unsettle and disrupt the status quo within educational contexts. Anti-colonial approaches also look to **dismantle** all forms of colonial and settler colonial violence in global contexts that can come to impact student

experiences in diverse cities like Toronto (See More: Battiste, 2013; Maynard, 2017; Dei, 2012; Simmons & Dei, 2012; Tuck & Yang, 2012).

Anti-Oppression Theory

An action-oriented theory, the main goal of **anti-oppression** is not merely empathy, but rather highlighting how systems of power and privilege create structures that privilege some and oppress others to move towards sustainable changes at micro and macro levels. Social locations are complex, multiple, and fluid. As such, there are many forms of oppression and they are interconnected and intersectional systems of oppression. Anti-oppressive theory often operates within or alongside other frameworks like critical race theory, feminism, decolonization, community-based and **participatory action research**, among others. It requires one to be both reflexive and reflective in recognizing one's own power, privilege, and positionality. (See More: Kumashiro, 2000, 2009; TDSB & ETFO, 2021; Walia as cited in Indigenous Peoples Solidarity Movement Ottawa, 2012; Brown & Strega, 2015; Daniel, 2020)

Anti-Racist and Critical Race Theory

Instead of questioning whether **racism** exists, Anti-Racist and Critical Race Theory acknowledge racism to be an ingrained aspect of society and inherently present in settler-colonial states like Canada. Anti-racism actively seeks to identify, remove, prevent, and mitigate racially inequitable outcomes and power imbalances between groups and change the structures that sustain inequities. **Critical race theory** seeks to disrupt and transform the relationship between race, racism, and power through accountable, transformative change by centering historically marginalized voices and valuing their contextual and experiential knowledge. Contrary to popular opinion, **anti-racism** work or anti-racist theory does not imply the privileging of a singular type of **discrimination**; the theory posits oppression is best understood within prisms of 'and/with' instead of 'either/or' — there are multiple, interlocking, and intersectional oppressions present in our schools, but race becomes the axis on which multiple oppressions are engaged (Dei, 2017). (See More: Dei, 1995, 2001, 2014, 2017; James, 2021; Ladson-Billings, 1998; Schick & St. Denis, 2005).

Community-based Participatory Action Research Methods

Community-based participatory action research methods value equal partnership to conceive, collect, analyze, and **mobilize** data. In this process, power is collectively shared between researchers and community members. Community-based participatory action research is a collaborative approach that involves all stakeholders throughout the research process, from establishing the research question, to developing data collection tools, to analysis, and dissemination of findings by ensuring that research is conducted 'in', 'with', and 'by' communities and not 'on' or 'for' them. (See more: Chilisa, 2012; Irizarry & Brown, 2014; Jane & Finch Research Partnership, n.d.; Wilson, 2008).

QuantCrit or Quantitative Critical Race Theory

Accompanied by **qualitative** studies and decolonizing methods such as storytelling, testimonials, and circles (Chilisa, 2012; Paris & Winn, 2014), **quantitative** data collection by the Census teams will attempt to use the approaches afforded by 'QuantCrit' or 'Quantitative Critical Race Theory'. QuantCrit focusses on examining how racist logics and systems in data collection and analysis can shape conclusions (e.g., by affirming deficit theories without acknowledging critical/alternative interpretations that explain data, removing racism as a consideration while selecting tools/models for data collection, etc.). QuantCrit acknowledges that data are open to numerous subjective (and conflicting) interpretations and QuantCrit foregrounds knowledge of racialized people of color and other marginalized communities to inform research, analyses, and findings. (See More: Covarrubias et al., 2017; Garcia et al., 2017; Garcia & Mayorga, 2017; Gillborn et al., 2017a; Huber et al., 2017; López et al., 2018).

Guiding Research Principles

To apply the theories mentioned above, the Census teams developed the following key principles to guide their research:

1. Centering Community,
2. Recognize, Confront, and Disrupt All Structures of Oppression,
3. Use Critical Research Methods and Intersectional Analyses,
4. Decolonize Research Practices, and
5. Lobby for Action-Oriented Outcomes and System Accountability.

1) Centering Community

Communities are experts and holders of valuable knowledge (Wilson, 2008). TDSB's Census teams will commit to trust, honour, and centre community voices and lived experiences. Centering community voices may not necessarily mean privileging the voices of the dominant majority, but rather, recognizing the importance of listening to community members who have historically been marginalized through institutional oppression. In centering community, the Census teams will work to present data in ways that avoid deficit and damage-centered interpretation of communities (Blackstock, 2009; Tuck, 2009). Data collection and research practices have been very harmful to populations historically marginalized by institutions, and so the Census teams will aim to minimize harm (Shah, 2021; Walter & Andersen, 2013; Wilson, 2008). Communities already know their own truths. The space researchers occupy is not to discover new narratives for communities, but to expose systemically silenced narratives and facilitate a platform for change-oriented policy making.

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2) Recognize, Confront, and Disrupt All Structures of Oppression

The TDSB is one of the most multiracial, multilingual, and multicultural school boards in the world: two-thirds of the student body is racialized (TDSB, 2018b), with students coming from a variety of **diasporas** and ethno-racial groups. The Board grapples with issues of white supremacist, Eurocentric, and colonial structures, but it also grapples with a host of other issues of oppression and (settler) colonialism that can exist in the transnational context of the TDSB (i.e., ableism, anti-Asian racism, anti-Palestinian racism, antisemitism, anti-Sikh hate, biphobia, cissexism, homophobia, Islamophobia / anti-Muslim hate or racism, transphobia, etc). The Census teams will work to actively highlight the nuances of how systems and structures of power create hierarchies that privilege some and oppress others. In doing so, the Census teams recognize the importance of centering Indigeneity and Black lives in the context of the Land the Board is situated upon because, "Although different forms of racism are deeply connected; anti-Black racism and anti-Indigenous racism have had specific historical and systemic implications that resulted in significantly different impacts on these groups...centring and finding solidarity with Indigenous Peoples and Black lives is essential in the work of recognizing, confronting and disrupting" all forms of systemic oppression (TDSB & ETFO, 2021, p. 22).

3) Use Critical Research Methods and Intersectional Analyses

The Census teams are and will continue to learn more about critical research methods and theories such as anti-colonial or decolonial theory, anti-oppression, anti-racism, community-based and participatory research methods, critical race theory, QuantCrit, and other such approaches. Together, these approaches help dig deeper to question why research data are the way they are, and work towards empowering and better supporting student and family needs.

Intersectionality refers to the complex, dynamic, and interconnected nature of social identities such as race, gender, socio-economic status, and other such factors, which overlap to create intersecting systems of power and privilege (Crenshaw, 1991; Kaushik & Walsh, 2018; TDSB & ETFO, 2021). An intersectional approach in research considers how systems of oppression do not operate in silos, but often intersect to create multiple sources of **marginalization** (e.g., an individual can experience marginalization based on both their race and gender). TDSB's Census teams will use opportunities, such as the TDSB Student Census, to better understand communities in an intersectional way so that data highlight the multiple ways in which marginalization can impact students and communities.

4) Decolonize Research Practices

Research will work to create decolonial futures to reverse the harms created by ongoing realities of colonialism and **systemic racism**. For instance, research will recognize the impact of residential schools, slavery, segregated schools, police repression and surveillance, active economic disadvantaging, and other such injustices (Manuel & Derrickson, 2015; Maynard,

2017; TDSB & ETFO, 2021). Research data will make efforts to respond to education specific calls to action made by the Truth and Reconciliation Commission of Canada (TRC, 2015), Missing and Murdered Indigenous Women and Girls inquiry (MMIWG, 2019), and United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP, 2007). Through this, the Census teams will attempt to understand and make apparent the impact of historical and ongoing experiences of racism, oppression, colonization, and **coloniality** in public education. In doing so, research practices will also recognize the inherent connections between colonialism and other 'isms'. For example, settler colonialism in Canada popularized patriarchal, cissexist norms that did not otherwise exist prior to colonization (Simpson, 2017). Similarly, (dis)ability can be seen as a colonial construct (Ineese-Nash, 2020). Decolonial futures are inherently queer futures and futures that centre disability justice where value is not placed on bodies and minds based on socially constructed ideas of normalcy, intelligence, excellence, and productivity (Jama, 2020). Decolonial research does not simply highlight structures of oppression and pain, but also works from joy-centered frames that recognize the incredible resilience of historically marginalized communities and works toward creating alternative futures rooted in community joy and excellence (Munroe, 2022).

5) Lobby for Action-Oriented Outcomes and System Accountability

By looking at data on identity, we can learn about systems of power, shifting the focus from the ways in which 'differences' exist in student success, to reasons why those 'differences' were created by systems of oppression in the first place, and how these data can be used to re-examine ideas of successful education. Research products hope to facilitate **critical consciousness** of all students, parents/guardians, and staff to recognize and dismantle the different ways oppression operates within communities (TDSB, 2021). The Census teams will be responsible and accountable to the communities it works with and ensure communities are the primary beneficiaries of collective research. Through this collective work, the Census teams will strive to advocate for and create educational structures that allow *all* students to thrive.

Historically, data collection and evidence have been abused, misused, and exploited in ways that harmed communities (Ahmed, 2006; Wilson, 2008). Community members have also been exhausted by constantly being researched or consulted, and particular communities are also overly researched but largely invisibilized (Tuck, 2009). To this end, the Census teams hope to examine and use data in collaboration with community members to function as a source of affirmation, empowerment, and activism. The Census teams will aim for data to do good by the community – to drive better policy and lead to meaningful change that can address inequities in the TDSB. TDSB's Census teams hope to use these data to inform system accountability, inform continuous improvement, and take an outcome-based monitoring approach of how community goals are being fulfilled.

Research to Practice: Census 2022

These guiding principles will inform research approaches for the 2022 Census. While working through the application of these principles in relation to Census 2022, important actions have been put into place as described below.

Professional Learning about Decolonizing, Anti-Racist, and Anti-Oppressive Research Methods

One of the most critical components of *putting principles to practice* is the commitment to ongoing learning on decolonial, anti-racist, and anti-oppressive research methodologies. It is shaped by the intersections of researchers' identities and lived experiences and something to always strive for. Researchers working on the Census commit to learning more about how to do this work in an anti-oppressive, anti-racist, and anti-colonial way in collaboration with communities, and have already started engaging in professional learning related to these topics. This professional learning has also extended to the wider Research and Development Department given the interconnections between Census and all other projects within the team.

Community Participation and Engagement

Building on prior experience with community consultations, the 2022 TDSB Census will expand and diversify the individuals, critical friends, and communities that are consulted, as well as the methods of doing so. A host of intersectional experiences will be sought out. In addition to consulting with communities about census topics, researchers will collaborate with community members throughout the census cycle – from supporting students and families during the data collection phase to working with community members to interpret and shape results as well as collaborate on knowledge mobilization activities.

Data Governance and Accountability

Similar to previous iterations of the TDSB Census, data collection, governance, and accountability processes will be guided by:
- The *Municipal Freedom of Information and Protection of Privacy Act (MFIPPA)* (Ontario, 2021), which provides a privacy protection framework government institutions must follow to protect an individual's right to privacy; and
- The *Ontario Human Rights Code* (Ontario, 2021), which prohibits actions that discriminate against people based on a protected ground in a protected social area.

In addition to this, Census 2022 will also take guidance from the following frameworks:
- The *Anti-Racism Act's Data Standards* for the *Identification and Monitoring of Systemic Racism* (Ontario, 2020) to guide the collection of personal information; and

- The *First Nations Information Governance Centre's* principles of *OCAP® (Ownership, Control, Access and Possession)* (2015) to support the implementation of information governance best practices related to Indigenous data sovereignty.

As access to TDSB Census data is routinely asked for among academics and non-government agencies, this research framework will inform the review process for external data requests and subsequently be embedded within data sharing agreements, and memoranda of understanding. The Research and Development Department will work to make TDSB's Census datasets available under TDSB's Open Data Policy and the Provincial Anti-Racism Directorate's open data mandates in ways that align with community guidance about anti-colonial, anti-oppressive, anti-racist practices and community data sovereignty.

Indigenous Data Sovereignty

In recognizing that Indigenous communities are sovereignty affirming groups (Manuel & Derrickson, 2015), practices and approaches that respond to OCAP® and research in the TDSB will be developed in collaboration with the Urban Indigenous Education Centre (UIEC), the TDSB Research and Development Department, as well as in collaboration with other Urban Indigenous community members and knowledge holders. In response to calls made by the UIEC, to guide this work and the Student Census, an Indigenous Research Working Group will be formed. A researcher experienced in Indigenous research methods with community connections and lived experience or self-identification with First Nations, Métis, or Inuit communities will be hired to support this work as well.

Considerations

Understanding how to best apply these frameworks is not unlike learning an entirely new language, and requires taking part in a longstanding, ongoing process of unlearning. These principles and actions are part of a living document that will continue to evolve over the coming years as this work continues in partnership with communities. While the Census teams are committed to this work, the teams recognize there are various limitations to how successfully this framework will be embodied as the next Census is implemented, such as:

- Researcher capacity – It will take time to unlearn and decolonize research practices. Mistakes will be made in the process and it will be a multi-year initiative to fully embody the theoretical frameworks outlined.
- Existing structures and policies that are counter to the outlined theoretical framework – While the Census teams are committed to making positive change that affirms and empowers communities, pre-existing structures and policies in the wider institution the department operates within may prevent the team from fully affirming community needs at all times.

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- Communities are not monoliths – Defining who the 'community' is, is in itself a challenging task. While extensive consultation and collaboration with communities will take place, ultimately voices of all communities may still not be heard, particularly those who do not find institutional spaces accessible for reasons such as prior mistrust, scheduling conflicts, technology, or language barriers. Pre-existing institutional policies which prevent remuneration for community work might privilege collaboration from some identities over others. The team will commit to working with individuals and in spaces that will enable better access to diverse voices; however, hierarchies and privileging of some identities may still be replicated. The iterative nature of the process might mean at times the research approaches will be community-informed rather than fully community-based.
- Safe conditions for self-identifying – With respect to the Student Census, some communities do not complete the census or self-identify their demographics because of a lack of safe classroom conditions that do not create affirming, anti-oppressive settings for all students. While efforts will be made to mitigate this (i.e., through creation of classroom implementation resources to guide conversations around identity), ultimately, these concerns will not be resolved in a short span of time and a large-scale survey will not be accessible to every single student in the TDSB.

Appendix A: Learning Resources

Resource	Book	Scholarly Reading	Article	Video	Podcast	Other
Anti-Colonial Theory						
Policing Black Lives by Robyn Maynard	✔					
Indigenous Anti-Colonial Knowledge as 'Heritage Knowledge' for Promoting Black/African Education in Diasporic Contexts by George S. Dei		✔				
Indigenous Knowledge and the Challenge for Rethinking Conventional Educational Philosophy: A Ghanaian Case Study by George S. Dei and Marlons Simmons		✔				
Anti-Oppression Theory						
Anti-Oppression, Decolonization, and Responsible Allyship by Harsha Walia				✔		
Toward a Theory of Anti-Oppressive Education by Kevin K. Kumashiro		✔				
Against Common Sense: Teaching and Learning Toward Social justice by Kevin K. Kumashiro	✔					
"Anti-Oppressive Framework and Culturally Relevant and Responsive Pedagogy" in Addressing Anti-Asian Racism: A Resource for Educators by TDSB and ETFO (Pages. 41-48) [2]						✔

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[2] Note, the *Addressing Anti-Asian Racism* resource in its entirety can be seen as an application of anti-oppression theory; however, it is not a discrete theory tied to anti-oppression. Infographics on pages 41-

Resource	Book	Scholarly Reading	Article	Video	Podcast	Other
Anti-Racist Theory						
Anti-Racist Educator Reads by voicEd Radio (Host Colinda Clyne)					✔	
Anti-Racism in The Wiley-Blackwell Encyclopedia of Social Theory by George S. Dei			✔			
A Prism of Educational Research and Policy: Anti-Racism and Multiplex Oppressions by George S. Dei		✔				
Critical Race Theory						
Just What is Critical Race Theory and What's it Doing in a Nice Field Like Education? by Gloria Ladson Billings		✔				
"Colour Matters": Essays on the Experiences, Education and Pursuits of Black Youth by Carl James	✔					
Critical Race Theory and its Implication for Indigenous Cultural Safety by Dr. Verna St. Denis				✔		
Community-Based Research						
Indigenous Research Methodologies by Bagele Chilisa	✔					
Research is Ceremony: Indigenous Research Methods by Shawn Wilson	✔					

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48 of the document offer an entry-level understanding of tenets of anti-oppression theory as it relates to education.

Resource	Book	Scholarly Reading	Article	Video	Podcast	Other
Two-Eyed Seeing and the Language of Healing in Community-Based Research by Marilyn Iwama, Murdena Marshall, Albert Marshall, and Cheryl Bartlett		✔				
Decolonization						
Unsettling Canada: A National Wake-up Call by Arthur Manuel and Ronald Derrickson	✔					
Decolonizing Education: Nourishing the Learning Spirit by Marie Battiste	✔					
Indigenous and Decolonizing Studies in Education: Mapping the Long View by Linda Tuhiwai Smith, Eve Tuck, and K. Wayne Yang	✔					
Decolonization is Not a Metaphor by Eve Tuck and K. Wayne Yang		✔				
Solidarity as a Settler Move to Innocence by Miranda Grundy, Jessica Jiang, and May Niiya			✔			
RSEKN Equity Podcast Series by voicEd Radio					✔	
Participatory Action Research						
Humanizing Research in Dehumanizing Spaces: The Challenges and Opportunities of Conducting Participatory Action Research with Youth in Schools by Jason G. Irizarry and Tara M. Brown		✔				

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Resource	Book	Scholarly Reading	Article	Video	Podcast	Other
Power of Youth Participatory Action Research by TDSB Centre of Excellence for Black Student Achievement and TDSB Research & Development				✔		
whyPAR Podcast by Youth Research Lab					✔	
Carleton-Faribault PAR Collaboration – Participatory Action Research by Center for Community and Civic Engagement						✔
QuantCrit (Quantitative Critical Race Methods)						
QuantCrit: Rectifying Quantitative Methods Through Critical Race Theory by Nichole Garcia, Nancy Lopez, and Veronica Velelz		✔				
QuantCrit: Education, Policy, 'Big Data' and Principles for a Critical Race Theory of Statistics by David Gillborn, Paul Warmington, and Sean Demack		✔				
Making the Invisible Visible: Advancing Quantitative Methods in Higher Education Using Critical Race Theory and Intersectionality by Nancy López, Christopher Erwin, Melissa Binder, and Mario Javier Chavez		✔				
More Than 'Papelitos:' A Quantcrit Counter Story to Critique Latina/O Degree Value and Occupational Prestige by Lindsay Pérez Huber, Verónica N. Vélez, and Daniel Solórzano		✔				

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Resource	Book	Scholarly Reading	Article	Video	Podcast	Other
The Threat of Unexamined Secondary Data: A Critical Race Transformative Convergent Mixed Methods by Nichole M. Garcia and Oscar J. Mayorga		✔				
Critical Race Quantitative Intersections: A Testimonio Analysis by Alejandro Covarrubias, Pedro E. Nava, Argelia Lara, Rebeca Burciaga, Verónica N. Vélez, and Daniel G. Solorzano		✔				
Critical Research Methods						
Research is Ceremony: Indigenous Research Methods by Shawn Wilson	✔					
Indigenous Statistics: A Quantitative Research Methodology by Maggie Walter and Chris Anderson	✔					
Indigenous Research Methodologies by Bagele Chilisa	✔					

Glossary

Note: The terms in this glossary were curated after a review of key policies and research documents. At times, terminologies were borrowed from existing glossaries in key policies (i.e., TDSB Equity Policy), while other times, terms were substantiated from a host of resources identified in literature reviews. The terms noted here may not offer an expansive definition and should be interpreted as a starting point to a conversation, rather than an exhaustive all-encompassing definition.

Ableism

Ableism is defined as a belief system, analogous to racism, sexism or ageism, that sees persons with disabilities as being less worthy of respect and consideration, less able to contribute and participate, or of less inherent value than others. Disabilities include physical, mental, non-evident, and episodic; however, you do not have to be disabled to experience ableism. Ableism may be conscious or unconscious, and may be embedded in institutions, systems or the broader culture of a society as rooted in anti-Blackness, eugenics, misogyny, colonialism, imperialism, and capitalism. It can limit the opportunities of persons with disabilities and reduce their inclusion in the life of their communities. (Sourced from: Lewis, 2021; Ontario Human Rights Commission, 2016; TDSB Equity Policy, 2018a, p. 22).

Anti-Asian Racism

Anti-Asian racism is a particular brand of racism that impacts bodies read as 'Asian' specifically bodies of East Asian, South Asian, and Southeast Asian identities. This is not at all to negate or dismiss the experiences of racism that communities from Central and Western Asia experience. It is to recognize that such discussions of racial oppression are more uniquely and appropriately taken up in focused spaces of antisemitism, Islamophobia, racism experienced by individuals of Middle Eastern and/or Arab descent. Anti-Asian racism is made possible by exclusionary and racist policies and practices that uphold and perpetuate a colonial state and white supremacy (i.e., individuals of Asian ancestry who have had their immigration, housing, marriage, voting, education, and other civil rights restricted and are subject to harassment, hostility, and violence). (Sourced from: TDSB & ETFO, 2021).

Anti-Black Racism

Anti-Black racism is prejudice, attitudes, beliefs, stereotyping, and discrimination that is directed at people of African descent and is rooted in their unique history and experience of enslavement and its legacy here in Canada. Anti-Black racism is deeply entrenched in Canadian institutions, policies and practices, to the extent that anti-Black racism is either functionally normalized or rendered invisible to the larger white society. The legacy of anti-Black racism lies in the current social, economic, and political marginalization of Black Torontonians. It is experienced as a lack

of opportunity, poor physical and mental health outcomes, poor education outcomes, higher rates of precarious employment and unemployment, significant poverty, and over representation in the criminal justice, mental health, and child welfare systems. (Sourced from: City Of Toronto, 2017; Data Standards for the Identification and Monitoring of Systemic Racism, 2021; Multi Year Strategic Plan, 2021, p. 63).

Anti-Colonialism

Anti-colonialism examines systemic power structures that create and maintain racism while oppressing the rights of peoples oppressed by colonialism historically and presently. Anti-colonial theory works with the idea that all knowledge and policy making must work to challenge historic racism within colonialism and the modern-day equivalent of colonialism with the goal of social justice for peoples oppressed by colonialism. (Sourced from: Addressing Racism, 2020; Coulthard, 2010; Simmons & Dei, 2012).

Anti-Indigenous Racism

Anti-Indigenous racism is the ongoing race-based discrimination, negative stereotyping, and injustice experienced by Indigenous Peoples within Canada. Anti-Indigenous Racism is a distinct form of racism that targets Indigenous Peoples based on race, heritage, traditions, languages and ancestry, and rooted in colonial notions of white, settler dominance, and superiority - resulting in systemic oppression, denial of rights, cultural erasure, erosion of dignity, and individual actions of discrimination, hatred, and violence. Systemic anti-Indigenous racism is evident in discriminatory federal policies such as the Indian Act and the residential school system. In Canada, the process of colonization has resulted in a genocide where Indigenous peoples face ongoing and entrenched systemic racism and systematic destruction of traditions, values, language, and basic human rights. Racist and colonial ideologies continue to significantly affect the health, well-being, success, fair and just treatment, and opportunities for Indigenous Peoples, cutting across the social determinants of health, impacting access to education, housing, food security and employment, and permeating societal systems and institutions including the health care, child welfare, and criminal justice systems. (Sourced from: Data Standards for the Identification and Monitoring of Systemic Racism, 2021; TDSB Equity Policy, 2018a).

Anti-Oppression

Anti-oppression education is a theoretical framework that identifies, questions, critiques, addresses, and dismantles social inequities. Oppression "describes a set of policies, practices, traditions, norms, definitions, and explanations (discourses), which function to systematically exploit one social group to the benefit of another social group" (Sensoy and DiAngelo, 2012, p. 39). Within education, oppression plays out in a multitude of ways leading to unequal relationships, access, experiences, and outcomes. Oppression originates in discourse which

frames how people think, act, and interact. (Sourced from: Kumashiro, 2000; Multi Year Strategic Plan, 2021).

Anti-Palestinian Racism

Anti-Palestinian Racism (APR) can involve intimidation, attacking, silencing, censoring, or stereotyping of Palestinians for being Palestinian, advocating for justice, human and political rights, and/or liberation for Palestine. Non-Palestinians who express solidarity with Palestinians and Palestine can also experience harm because of the virulence of APR. While APR intersects with anti-Arab and Islamophobic prejudice and discrimination, as well as other forms of racism that are rooted in Euro-American settler colonialism and imperialism, it is distinguished because Palestinians are distinctly targeted with the erasure of their voices and experiences *as* Palestinians. APR can manifest in things like negative pressures on people who are speaking about Palestine, which can be justified by societal and institutional anti-Palestinian racist beliefs and ideas that Palestinians' social, moral, and political expressions for justice, dignity, and freedom are inherently antisemitic, hateful, prone to violence and terrorism, and averse to peace, peace-making, and peace dialogues. (Sourced from: Abu-Laban and Bakan, 2008; Bakan & Abu-Laban, 2021; Bakan & Abu-Laban, 2009; Beinart, 2021; El-Sherif, 2021; Farah, 2018; Hill and Plitnick, 2021; Karmi, 2021; Palestine Legal & Center for Constitutional Rights, 2015; Podur, 2021; Said, 1995; Salaita, 2016).

Anti-Racism

Anti-racism actively seeks to identify, remove, prevent, and mitigate racially inequitable outcomes and power imbalances between groups and change the structures that sustain inequities. Anti-racist practice works with macro-structural understandings of racism as being more than individual prejudices or bigoted acts. While it is recognized that oppressions are multiple, interlocking and intersecting, anti-racist practice sees race as the axis on which to engage multiple oppressions. Anti-racism is a process, a systematic method of analysis, and a proactive course of action rooted in the recognition of the existence of racism, including systemic racism. (Sourced from Data Standards for the Identification and Monitoring of Systemic Racism, 2021; Dei, 2017; TDSB Equity Policy, 2018a).

Antisemitism

Antisemitism is latent or overt hostility, or hatred directed towards, or discrimination against, individual Jewish people or the Jewish people for reasons connected to their religion, ethnicity, and their cultural, historical, intellectual, and religious heritage. Antisemitism includes both racism and religious discrimination, and "although anti-Semitism differs from other forms of racism and religious discrimination in various ways, each is a problem for the same reason that other forms of racism, discrimination, and exclusion are problems" (University of Toronto, 2021, p. 10). Some examples of antisemitism can include things like, "Conspiracy theories, according

to which Jews control the world, or banks, or the media, or exert an inappropriate influence, with a unique ability to manipulate and corrupt others and processes...It also manifests itself in Holocaust denial, or in complaints that events that draw attention to the Holocaust are part of a Jewish conspiracy or effort to curry unfair advantage…" (University of Toronto, 2021, p. 10). (Sourced from: Data Standards for the Identification Monitoring of Systemic Racism, 2021; TDSB Human Rights Definitions, n.d.; University of Toronto, 2021).

Anti-Sikh Hate

Adherents of Sikhism can maintain a visibly distinct appearance, particularly men who adorn dastaars (turbans) and beards as articles of faith. Sikhs' garb and personal grooming practices set them apart but often also as the target of anti-racist hate, which can also intersect with Islamophobia when they are assumed to be of Muslim identity. Sikhs can be frequent target of xenophobia due to their distinct look as well as their status of being immigrants or the children of immigrants. (Sourced from: Thompson, 2017).

Biphobia

Negative attitudes, feelings, or irrational aversion to, fear or hatred of bisexual people, and their communities, or of behaviours stereotyped as bisexual, leading to discrimination, harassment or violence against bisexual people. (Sourced from: 519 Org, n.d.).

Cisnormativity

Most people are 'cisgender' (not trans); that is, their gender identity is in line with or 'matches' the sex they were assigned at birth. Cisnormativity ('cis' meaning 'the same as') refers to the commonplace assumption that all people are cisgender and that everyone accepts this as 'the norm'. The term is used to describe prejudice against trans people that is less overt or direct and more widespread or systemic in society, organizations, and institutions. This form of systemic prejudice may even be unintentional and unrecognized by the people or organizations responsible. (Sourced from: TDSB Human Rights Definitions, n.d.).

Cisgenderism

Cisgenderism speaks to, "The cultural and systemic ideology that denies, denigrates or pathologizes self-identified gender identities that do not align with assigned gender at birth, as well as resulting behavior, expression and community" (Lennon & Mistler, 2014, p.63).

Cissexism

Cissexism is the harmful belief or assumption that the gender identities, expressions, and embodiments of trans people are less natural and valid than cis people. This ideology is a basis for discrimination and oppression against transgender, nonbinary, and gender-nonconforming people through erasure and pathologization. Cissexism is a system of oppression that considers

cis people to be superior to trans people through harmful beliefs that it is 'normal' to be cis and "abnormal" to be trans. (Sourced from: 519 Org, n.d., Queer Dictionary, n.d., Serano, n.d.).

Colonialism

Colonialism is a practice of domination, which involves the subjugation of one people to another. Colonialism is the historical practice of European expansion into territories already inhabited by Indigenous peoples for the purposes of acquiring new Lands and resources. This expansion is rooted in the violent suppression of Indigenous peoples' governance, legal, social, and cultural structures. Colonialism attempts to force Indigenous peoples to accept and integrate into institutions that are designed to force them to conform with the structures of the colonial state. "Colonialism remains an ongoing process, shaping both the structure and the quality of the relationship between settlers and Indigenous peoples" (National Centre for Truth and Reconciliation, 2015, p. 45). **Settler colonialism** — such as in the case of Canada — is the unique process where the colonizing population does not leave the territory, asserts ongoing sovereignty to the Land, actively seeks to assimilate the Indigenous populations and extinguish their cultures, traditions, and ties to the Land. Settler colonialism functions through the replacement of Indigenous populations with an invasive settler society that results in the ascendancy of settler culture by the demotion and displacement of Indigenous communities. (Sourced from: Data Standards for the Identification and Monitoring of Systemic Racism, 2021; Canadian Race Relations Foundation, 2015.; National Centre for Truth and Reconciliation, 2015; TDSB Equity Policy, 2018a, p. 28).

Coloniality

A system of power, control, and hegemony based on racial hierarchical relationships that upholds European social classification, knowledge systems, and culture as superior over all 'others'. This has been the dominant ideology since the sixteenth century and underpins colonialism, capitalism, and modernity and other elements of the human experience, such as gender and sexuality (Mignolo, 2007; Quijano, 2007). There is a nuanced difference between colonization and coloniality that needs to be understood. For example, coloniality of knowledge and power. (Sourced from: Lopez, 2021).

Community-Based Participatory Action Research (CBPAR)

Community-based research offers a collaborative research approach that involves and values community stakeholders across all stages of the research process so results are relevant and lead to positive, meaningful change for the community. Community-based research shares power equally between community and researchers ensuring that research is conducted 'in', 'with', and 'by' communities and not 'on' or 'for' them (Nelson et al., 1998). CBPAR offers a framework for research that aims to address the practical concerns of people in a community.

CBPAR is a collaborative approach to research that involves all stakeholders throughout the research process, from establishing the research question, to developing data collection tools, to analysis, and dissemination of findings. (Sourced from: Burns et al., 2011).

Critical Consciousness

The ability to perceive and take action against social, political, cultural, economic, and other systemic forms of oppression in society. (See more: Freire, 1970, 1973; El-Amin et al., 2017).

Critical Race Theory

A movement that posits that race is socially constructed and racism is an ingrained, saturated, and normalized aspect of society to justify and uphold white supremacy and racial oppression in everyday experiences as well as legal systems and other structures. Critical race theory is linked to intersectionality (Crenshaw, 1991), interest convergence theory (Bell, 1980), and whiteness as property (Harris, 1993). Unlike liberalism (e.g., colour-blindness, multiculturalism), critical race theory is a humanizing tool that seeks to disrupt and transform the relationship between race, racism, and power through accountable, transformative change. This is made possible by centering marginalized voices and valuing their contextual and experiential knowledge through storytelling and narratives. (Sourced from: Alyward, 1999; Bell, 1980; Crenshaw, 1991; Delgado & Stefancic, 2000; Gillborn, 2006; Harris, 1993; Ladson-Billings, 1998).

Data

Data consist of facts, figures, and statistics objectively measured according to a standard or scale, such as frequency, volumes or occurrences. (Sourced from: Data Standards for the Identification Monitoring of Systemic Racism, 2021).

Decolonization

Decolonial methods center Indigenous knowledge systems instead of Eurocentric methods and assumptions; research is conducted by and with Indigenous communities about issues that affect them the most. The primary focus of decolonization rests in the Indigenous struggle for sovereignty to bring about the repatriation of Indigenous Land and life. (Sourced from: Battiste & Henderson, 2009).

Diaspora

Diasporas are heterogenous and complex historical and cultural sites that are differentiated by gender, class, sexual orientation, generational difference, language access, historical experiences, and geographical locations. Diaspora is a historical term that refers to those communities that have been dispersed and dislocated by slavery, pogroms, genocide, coercion

and expulsion, war in conflict zones, indentured labour, economic migration, political exile, or refugee exodus. (Sourced from: Hua, 2018).

Discrimination

Any practice or behaviour, whether intentional or not, which has a negative effect on an individual or group because of race, ancestry, place of origin, colour, ethnic origin, citizenship, creed, gender, gender identity, gender expression, sexual orientation, age, marital status, family status, disability/ level of ability, or socio-economic status. Discrimination, whether intentional or unintentional, has the effect of preventing or limiting access to opportunities, benefits, services, or advantages that are available to other members of society. Discrimination may be evident in organizational and institutional structures, policies, procedures, and programs, as well as in the attitudes and behaviours of individuals. (Sourced from: TDSB Equity Policy, 2018, p.29).

Dismantle

Break down or remove structures, systems, or policies that are creating oppression.

Gender-Based Discrimination

Discrimination based on either an individual's **gender identity** (a person's internal and individual experience of being a woman, a man, both, neither, or anywhere along the gender spectrum) or an individual's **gender expression** (refers to the way an individual expresses their gender identity, such as in the way they dress, the length and style of their hair, the way they act or speak, the volume of their voice, and in their choice of whether or not to wear make-up.) (Sourced from: GEGI, n.d.; Ontario Human Rights Commission, 2014).

Homophobia

Homophobia may be caused by individual actions or systemic/institutional bias and oppression, towards people who are, or who are perceived to be, lesbian, gay, bisexual, transgender or queer. Homophobia can include irrational fear, hatred, prejudice, or negative attitudes toward homosexuality and people who are gay or lesbian. Homophobia can take overt and covert, as well as subtle and extreme, forms. Homophobia includes behaviours such as jokes, name-calling, exclusion, and gay bashing. (Sourced from: TDSB Equity Policy, 2018a, p.32).

Identity-Based Data

Identity-based data refers to the socio-demographic information about a person including, but not limited to, their race, ethnicity, sexual orientation, and gender identity.

Intersectionality

Intersectionality is the way in which people's lives are shaped by their multiple, overlapping identities, and social locations, which, together, can produce a unique and distinct experience for that individual or group, for example, creating additional barriers, opportunities, and/or power imbalances. In the context of race and Indigenous identity, this means recognizing the ways in which people's experiences of racism or privilege, including within any one group, may vary depending on the individual's or group's relationship to additional overlapping or intersecting social identities, like religion, ethnic origin, gender, age, disabilities or citizenship, and immigration status. An intersectional analysis enables better understanding of the impacts of any one particular systemic barrier by considering how that barrier may be interacting with other related factors. Intersectionality is the interconnected nature of social categorizations such as race, class, and gender, regarded as creating overlapping and interdependent systems of discrimination or disadvantage; a theoretical approach based on such a premise. (Sourced from: Data Standards for the Identification and Monitoring of Systemic Racism, 2021; TDSB & ETFO, 2021).

Islamophobia

Islamophobia is racism, stereotypes, prejudice, fear, or acts of hostility directed towards individual Muslims or followers of Islam in general. In addition to individual acts of intolerance and racial profiling, Islamophobia can lead to viewing and treating Muslims as a greater security threat on an institutional, systemic, and societal level. (Sourced from: Data Standards for the Identification and Monitoring of Systemic Racism, 2021; TDSB Human Rights Definitions, n.d).

Marginalization

Refers to a long-term, structural process of systemic discrimination that creates a class of disadvantaged minorities. These groups become permanently confined to the margins of society; their status is continually reproduced because of the various dimensions of exclusion particularly in the labour market, but also from full and meaningful participation in society. (Sourced from: TDSB Equity Policy, 2018a, p. 34; Data Standards for the Identification and Monitoring of Systemic Racism, 2021).

Mobilize

The process of taking research data and findings, and making them usable by different stakeholders in the community.

Oppression

Prolonged, systemic, abuse of power or control by one group of people (the dominant group) at the expense of others (the oppressed) which maintains a cultural imbalance of power which

socially supports mistreatment and exploitation of all groups of 'less powerful' individuals. This results in unjust advantages, status, and benefits for one group over the other and is maintained by social beliefs, economic and institutional structures, and subtle and overt cultural practices. Because oppression is institutionalized in our society, target group members often face barriers, and limitations in many aspects of social participation, such as school, health care, social services, employment, parenting, and housing. Oppression actively provides unearned privileges and protections to some members of our community, allowing them to ignore the presence of discrimination, and/or barriers to fair and equal access and opportunity such as classism, racism, ableism, sexism, homophobia, and transphobia. (Sourced from: TDSB Equity Policy, 2018a. p. 35).

Participatory Action Research

Participatory Action Research (PAR) is a transformative approach that centers participants directly affected by social injustices as experts and holders of valuable knowledge. This political and epistemological sharing of power with participants allows PAR to be a humanizing tool such that participants realize self-development and self-determination. PAR is a contextualized and iterative process of research, action, and reflection. Also see definition for Community-Based Participatory Action Research (CBPAR). (Sourced from: Irizarry & Brown, 2014; Kemmis & McTaggart, 2005, Kemmis et al., 2014).

Power

Access to privileges such as information/knowledge, connections, experience and expertise, resources, and decision making that enhance a person's chances of getting what they need to live a comfortable, safe, productive, and profitable life. Each person has different levels of power in different contexts depending on a personal combination of privileges and oppression. (Sourced from: TDSB Equity Policy, 2018a).

Privilege

Unearned freedoms, rights, benefits, access, and/or opportunities that provide unfair advantages for members of the dominant group(s) in society. Since privileges are granted by mere affiliation with the dominant group(s), some people are not always aware of the privileges they have; examples include: cisgender privilege, straight privilege, male privilege, settler privilege, and white privilege, etc. When we take for granted advantages our privileges may bring us, those advantages are gained at the expense of and systemic disadvantaging of others. (Sourced from: TDSB Equity Policy, 2018a).

Qualitative

Variables or sources of information that cannot be measured or managed numerically, but instead rely on human interpretations and experiences to further understanding.

Quantitative

Variables or sources of information that can be measured or managed numerically to further understanding.

Race

Race is a term used to classify people into groups based principally on physical traits (phenotypes) such as skin colour. Racial categories are not based on science or biology but on differences that society has created (i.e. "socially constructed"), with significant consequences for people's lives. Racial categories may vary over time and place and can overlap with ethnic, cultural, or religious groupings. (Sourced from: Data Standards for the Identification and Monitoring of Systemic Racism, 2021).

Racism

Includes ideas or practices that establish, maintain, or perpetuate the racial superiority or dominance of one group over another. Racism exists at several levels, including individual, institutional, and societal. **Societal racism** is largely related to the policies, laws, legislations, and rules governing the State; **Institutional racism** is perpetuated through the culture of society; and **Individual racism** is reflected through the attitudes that individuals have of others based on their race, and altogether these lead to racialization, marginalization, and discriminatory practices towards racialized peoples. Racism differs from simple prejudice in that it has also been tied to the aspect of power (i.e., the social, political, economic, and institutional power) that is held by the dominant group in society). (Sourced from: TDSB Human Rights Definitions, n.d.; James, 2021).

Systemic racism

Systemic racism consists of organizational culture, policies, directives, practices, or procedures that exclude, displace or marginalize some racialized groups or create unfair barriers for them to access valuable benefits and opportunities. This is often the result of institutional biases in organizational culture, policies, directives, practices, and procedures that may appear neutral but have the effect of privileging some groups and disadvantaged others. (Sourced from: Data Standards for the Identification and Monitoring of Systemic Racism, 2021).

Structures

The way policies, peoples' way of thinking, and entire institutions are set up.

Transphobia

Transphobia is a range of negative attitudes, feelings or actions toward transgender or transsexual people, or toward transsexuality. Transphobia is the aversion to, fear or hatred or

intolerance of trans people and communities. Like other prejudices, it is based on stereotypes and misconceptions that are used to justify discrimination, harassment, and violence toward trans people. Transphobia can be emotional disgust, fear, violence, anger or discomfort felt or expressed towards people who do not conform to society's gender expectations. It is often expressed alongside homophobic views and hence is often considered an aspect of homophobia. Transphobia is a type of prejudice and discrimination similar to racism, sexism, and Transgender people of color are often subjected to all three forms of discrimination at once. (Sourced from: TDSB Equity Policy, 2018a, p. 39).

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